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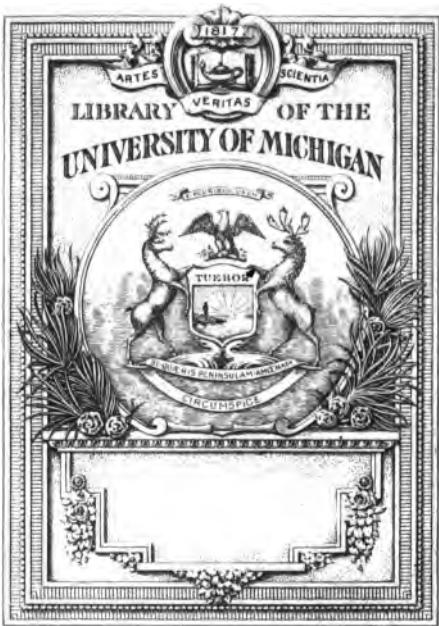
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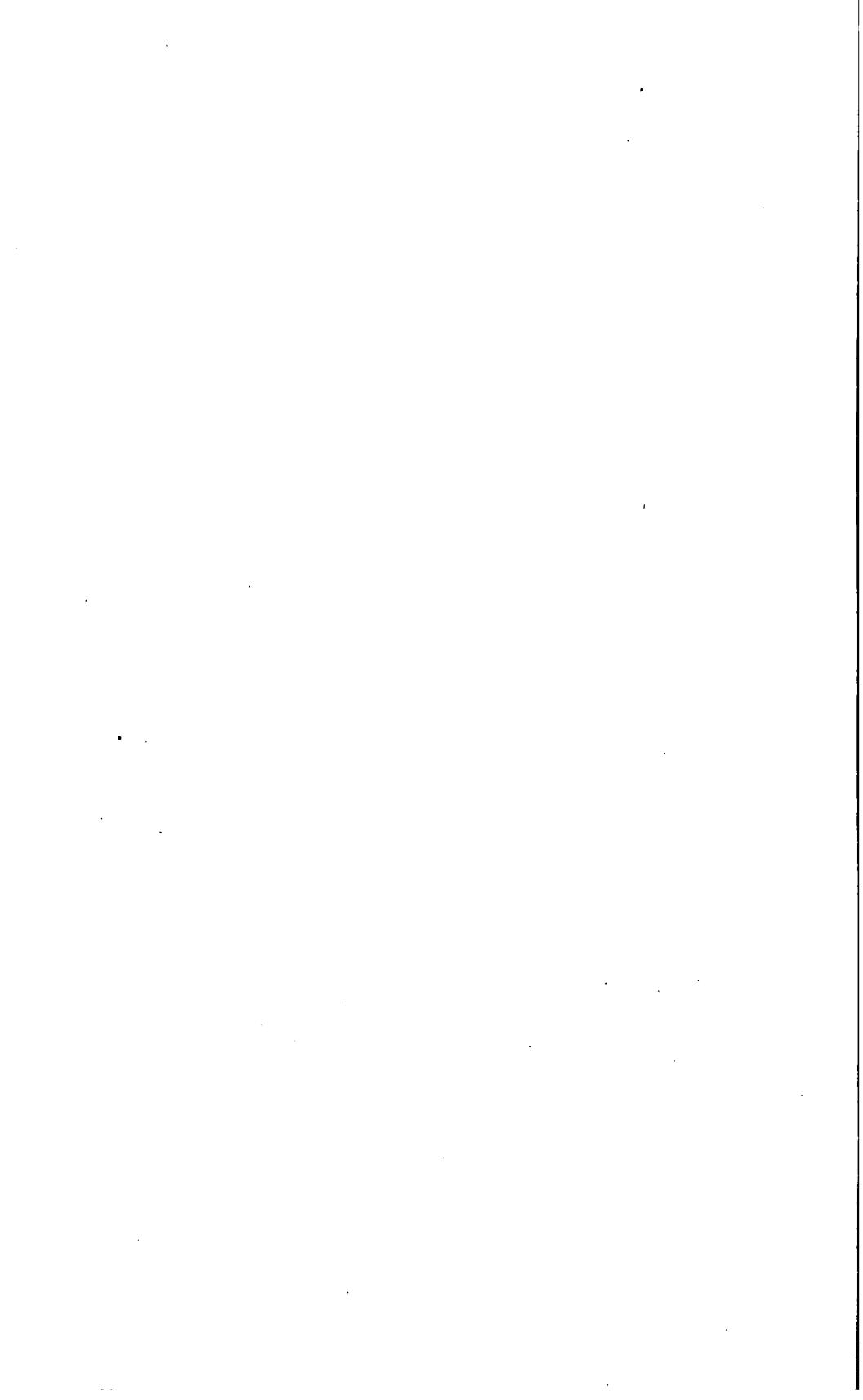
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*With the sincere regards of
J. P. A.*

A REVIEW

OF

**DR. A. V. G. ALLEN'S BIOGRAPHY
OF JONATHAN EDWARDS**

BY
REV. J. W. WELLMAN, D. D.



BOSTON
OUR DAY PUBLISHING COMPANY
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A NEW BIOGRAPHY OF JONATHAN EDWARDS.¹

THE publishing house of Houghton, Mifflin and Company has generously planned to issue three series of biographies. One series gives account of American Men of Letters, another of American Statesmen, and yet another of American Religious Leaders. So far as this plan shall prove to have been judiciously executed, these publishers will again have made the reading public largely their debtors. This announcement is made of the third series: —

It will include biographies of eminent men who represent the theology and methods of the various religious denominations of America, yet the object of the Series does not contemplate emphasizing personal character and history except as these are related to the development of religious thought or the quickening of religious life.

The success of this series, however it may be with the other two, will depend almost entirely upon the ability of the publishers to select and procure writers who shall be, not only able and scholarly, but also happily fitted to present *justly* the beliefs and labors of the religious leaders assigned to them. It is indispensable that the biographer of a great theologian should have some sympathy with the religious beliefs which he is to define and set in order for the information of the public. Biography is not criticism. It deals with facts, with actual personal life, faith, and achievements. Few men are stronger than their prejudices, especially their theological prejudices. No one, perhaps, has the moral ability to write with exact truthfulness of theological beliefs which he abominates. The religious world would be startled to hear that Robert Ingersoll had written *The Life of Moses Stuart*, or that Dr. Herrick Johnson had written *The Life of Theodore Parker*. A similar sensation

¹ AMERICAN RELIGIOUS LEADERS: JONATHAN EDWARDS, a Biography. By Alexander V. G. Allen, D. D., Professor in the Episcopal Theological School in Cambridge, Mass. Boston and New York: Houghton, Mifflin and Company; The Riverside Press, Cambridge, 1889.

was quite general in the theological world, when it was announced that Dr. A. V. G. Allen was the author of a new Biography of Jonathan Edwards, for Dr. Allen with all his eminence as a scholar and writer belongs to a school of religious thought which is violently and even bitterly opposed to the theology of Edwards and of his followers. Professor Allen, invited to write the life of Jonathan Edwards, felt at liberty to write as a critic, yet evidently not without a latent conviction that it was hardly congruous for *him* to put into critical statement, for the information of the public, a theology at which his whole nature revolted. He says:—

The aim of my work is a critical one. . . . Criticism, however, should be sympathetic to a certain extent with its object, or it will lack insight and appreciation. I have not found myself devoid of sympathy with one who has filled so large a place in the minds of the New England people. Edwards is always and everywhere interesting, whatever we may think of his theology. (Preface, pp. v, vi.)

This must be understood to be a gentle warning to the reader, that the author will be found to have written, not as a biographer, but as a critic, and with no sympathy whatever with the Edwardian theology. But how, then, according to his own confession, can he fail to "lack insight and appreciation"?

In recent years, a few men in Scotland, a few in England, and a few in our own country, chiefly in New England, have been attempting, not always by honorable methods, to promulgate what is variously called, "Advanced Thought," "The fresh thought of to-day," "The New Departure," "The New Theology," "Progressive Orthodoxy." Dr. Allen, so far as we know, has given no intimation of his approval of certain dishonorable methods which have been adopted to force this "New Theology" upon the acceptance of Christian churches and other Christian institutions. But all the same, he belongs theologically with this class of men. He is laboring for the general abandonment of what has commonly been called the evangelical faith, and for the adoption, in its place, of another gospel which the great mass of orthodox Christians believe to be a false gospel and hazardous to the souls of men. It is a radical and cardinal doctrine in the evangelical faith that men are divided into two

classes, the regenerate and the unregenerate ; that men in their natural or unregenerate state are at enmity with God, separate from Christ, who Himself is declared to be separate from sinners ; and that no man can come into spiritual and vital union with Christ except through the new birth, repentance, and faith in Christ as his Lord and Redeemer. But the radical and cardinal principle in the supplanting faith which is proposed is, that men are not divided into two classes, the regenerate and the unregenerate ; that no member of the human race is separate from Christ ; that all men are organically, constitutionally, and inseparably united to Christ ; and that they are thus united to Him without the new birth or any other spiritual or moral change, and previous to any personal repentance, or personal faith in the Lord Jesus. Some of these advanced divines are fond of describing this fundamental principle of their theology as the Divine Immanence, or the indwelling of Deity, in all men. This notion is emphasized to the disparagement of the Divine Transcendence. Sometimes it seems to be denied that God has any existence above, or apart from, the world and men. The great and grand biblical doctrine of the Divine Omnipresence is not recognized. It is strangely assumed that we are compelled to choose between the theory of the organic union and real identification of God with the world, and the theory that God exists only in absolute separation from the world, far above and away from it, in lonely isolation, leaving the world to be governed by the power of established laws and second causes. These men, with irreverent audacity, are thus contemptuously forgetful of the sublime revelation in the Scriptures, that God, in the entirety of his personality, is everywhere in the world and beyond the world, and that He is thus omnipresent without any organic union or identification of his being with what He has created, and without the least loss of his distinct personality.

But most of these advanced thinkers, so called, have thus far confined their thought to the union and identification of God in Christ with the *human race*. Christ, they say, is in every man, and every man is in Christ. No man exists apart from Christ. Humanity is the body of which Christ is the Head.

Every member of the human race, by virtue of that membership, is a member of the body of Christ. The Church, which is the body of Christ, is the human race in its *solidarity*. This solidarity of the race is emphasized. Individualism is despised and discarded, and this, in the face of the fact, that it is constantly insisted upon and emphasized in the teachings of Christ and the apostles, and, indeed, is made conspicuous everywhere in the Bible.

Two things should be said of this radical and dominating principle, in the new theology, of the organic union and actual identification of Christ with the human race. First, it is Universalism. If all men are organically and constitutionally united to Christ, then no man can perish unless so much of the very soul, or essence of Christ perishes. Can a man be a member of the imperishable body of Christ and not be saved? But all men are members of Christ's body, therefore all are saved. It would be frank and honest, on the part of new-departure men, if they would say openly that their belief is Universalism, and would preach it explicitly as Universalism. It is anything but frank and honorable to conceal this fact, or to deny it. Secondly, this notion of the identification of Christ with the human race is pantheistical. It belongs to that system of philosophy which holds that God and the world are identical. This philosophy is pantheism, *pagan* pantheism. To hold that God in Christ is organically and constitutionally united to the human race *tends* to pantheism, or, in other words, is pantheistical. It is pantheistic Universalism. No other name can more accurately or justly describe it. A few new-departure men are frank enough to admit that pantheism is the root of their theology. Rev. J. B. Heard, in his book, entitled, "Old and New Theology," affirms that the New Theology must be called "Christian Pantheism" (p. 58). To prefix the word "Christian," however, does not change the theology. It is pantheism still. A concert of music, which, when given on the evenings of the six working days of the week, is known by everybody to be a concert of *secular* music, is not changed in character by being given on Sabbath evening and called a concert of *sacred* music. The prefixing of the word "sacred" is only designed

to deceive simple-minded people. So when the new theology is called by some of its advocates "Christian Pantheism," it is not changed in the least by prefixing the word "Christian." It may deceive a few unwary minds, but all the same, it is pantheism.

Dr. Allen accepts and is attempting to revive the theology, long dead, of certain Greek Fathers, and he admits that "the Christ of the early Church," as he calls it, meaning the Greek Church, "is organically related to nature and to man," — not only to man, but to *nature*, to the world (p. 357). Such doctrine is not merely pantheistical, it is *pantheism*; it is not distinctively Christian pantheism, it is *pantheism*, simple and pure. Some of these retrogressive theologians, though self-styled, in certain quarters, progressives, are fond of telling us, in vague and unintelligible phrase, that "Christ is the conscience of humanity," yet that this conscience is not individual, but diffused through the entire human race. The one great human conscience, according to this conception of it, is possessed by no one man, but, as a vast, monstrous mentor, envelops and possesses all human beings alike, the dead as well as the living. Says Principal Shairp, in his reminiscences of one of the chief leaders in this school, Thomas Erskine of Linlathen: —

The conscience in each man is the Christ in each man. It is the ray of light coming straight from the great Fountain of light. . . . The universal diffusion of conscience through all men is Christ in all men, — "Christ in you the hope of glory." "There is in each man a continual inflowing of the Logos. It is by virtue of Christ being in all men that conscience is universal in men." "It is of the true nature of conscience not to be individual. Conscience is not mine; I am conscience's. Each man does not possess it, but is possessed by it. It speaks in virtue of a higher light than itself, of which it declares itself to be but a ray. . . . Therefore this light never can cut itself off from its source, for this would be to abdicate its own nature." "Christ is the great universal conscience." He "is, as it were, again incarnate in each man." "Christ came once, and was made manifest eighteen hundred years ago; but both before and since that time He has been, as it were, diffused through humanity, lying at the bottom of every man as the basis of his being." ("Letters of Thomas Erskine," pp. 515-519.)

It is sufficient to say of this, that it is Universalism, and pantheistical if not pantheism. Can Christ be inseparably united to and a part of a human soul, and that soul be lost?

The dogma of a probation in Hades, or as called at first by one of its leading advocates in this country, "a second probation," but now more usually termed "a continued probation," is one of the more remote beliefs logically and inevitably connected with the system, of which the pantheistic doctrine of the organic union of all men with Christ is the root. This notion was publicly designated at first as a dogma, then as a corollary, then as only an inference, but, at present date, it is designated as only "a probable inference," or "a mere inference." Anti-Scriptural as this doctrine is, and perilous as it is to the souls of men, it is only a single branch or twig on the huge and poisonous upas tree which springs from the seed of the pantheistic identity of Christ and the human race. It may have been adroit on the part of some of the American advocates of this ancient and long-rejected form of Universalism to give all prominence and emphasis to this single item in their theological system of belief, but it is not the manly method in which lofty and earnest souls set forth their profound religious convictions. The volume before us is an exception in this particular. It has nothing to say respecting a second probation. The members of the Universalist denomination in our country are honorable in the open and full avowal of their faith, and in organizing and supporting their own theological institutions. It is greatly to their credit that they have shown little sympathy for the so-called new theology, though knowing that it contained, in an antiquated form, a concealed Universalism; and less sympathy still for the methods which in some instances have been adopted for giving the new theology public position and influence. What is most needed just now is a full disclosure of the contents of this theology which is called new and progressive, but which our fathers of the latter part of the last century and of the first part of the present knew as Relyanism. When our evangelical churches discover what there is back of this doctrine of a second probation, and what must sooner or later come with it, they will have none of it. It is possible that this new biography of Jona-

than Edwards, if carefully read by intelligent persons who have been looking quite favorably upon a single doctrine of this ancient system of religious error, and are in a transition state in their religious belief, may open their eyes and enable them to see clearly whither they are drifting.

Dr. Allen's religious belief is pantheistic Universalism. He wrote his book, "The Continuity of Christian Thought," in the interest of this kind of divinity. He has written his "Biography of Jonathan Edwards" largely in the same interest. We have occupied considerable space in the statement of this theology, because, without some apprehension of it, it is impossible to understand this latest discussion of the life and beliefs of Jonathan Edwards.

Professor Allen, it should be noticed, wisely gives no emphasis to certain words, which others use as descriptive of the theology which just now they are so clamorously advocating. They call it "new," "fresh," "advanced," "progressive." This author, on the contrary, attempts to give it some respectability, and so to commend it to the public by representing that it has had a long history; that it is as old, at least, as the theology of the Greek Fathers in the Christian Church. But it is significant that "The Continuity of Christian Thought," which the Professor so fondly traces, is the continuity of the thought, not of Christ and the apostles, but of certain Fathers in the church, whose Christianity was confessedly more or less corrupted by their pagan philosophy, their Neo-Platonism; and it is the Pagan side, and not the Christian side of their thinking that Dr. Allen is so enamored with, and the continuity of which he seeks to trace. Whether he has in all respects correctly interpreted those church Fathers is doubted; but this is not the place to discuss his interpretation of them. Admitting, for the time being, that he has fairly represented them, it is their pagan notion of an organic, pantheistic union of all men with Christ that our author has fallen in love with. Of the blessed Scriptural doctrine of the union of saints with Christ,—not organically or constitutionally,—but through their faith, sympathy, love, and personal devotion, he has nothing to say. Nor does he manifest any approving interest in the sublime

Scriptural doctrines of the omnipresence of God, and of the special, personal presence of our Lord with his disciples “alway even unto the end of the world;” of the necessity of the new birth, of the actual regeneration or new creation of men by the Holy Ghost as an indispensable condition of their union with Christ and admission to the kingdom of God; of the necessity of repentance for sin and of faith in Christ as conditions of receiving forgiveness from God; of the atoning sacrifice of Christ for the sins of the world; of justification by faith alone; of the electing love of God, without which not a member of our sinful race would have been saved; of the sanctification of believers by the Word and Spirit of God; of the decisive nature of this present probationary life, and of a final day of judgment for all men, the decisions of which will be according to the deeds done in the body. These stupendous Scriptural revelations, and such as these, seem to obtain no acceptance from our author. The great river of Christian truth flowing deep and pure from the living oracles of God has no interest for him. What he seems to have a fancy for is the shallow and foul waters—the waters polluted by contact with earth—thrown up and left on the banks of this mighty river of revealed and saving truth. These small and fetid pools scattered along the shore he would fain discover, and then, if possible, find some connection between them and the stagnant, bitter waters of the old dead sea of pagan pantheism. This connection he calls “The Continuity of Christian Thought.” These unclean waters, miasmatic and death-dealing, seem to him to be waters of life, and the only waters of life in which he has any faith.

It must be confessed, however, that in his biography of Jonathan Edwards, Dr. Allen has rendered some good service.

1. He has called public attention afresh to Jonathan Edwards,—a man of whom the people of New England, and, indeed, of our whole country, should be proud, and whose memory should not be allowed to die; yet a man of whom many, doubtless, in the rush and roar of the present time never heard. The Apostle Paul rejoiced that Christ was preached, “whether in pretense or in truth.” It is an occasion now for joy that President Ed-

wards is brought to the knowledge of this generation whether by foe or friend.

2. Dr. Allen affirms the surpassing greatness of Edwards as a man, a theologian, a writer, a preacher, a Christian. In his brief preface he says of him: —

On literary and historical grounds alone no one can fail to be impressed with his imposing figure as he moves through the wilds of the new world. The distance of time from that early period in our history lends its enchantment to the view, enhancing the sense of vastness and mystery which envelops him.

He also writes of Edwards in such language as this: —

He was the greatest preacher of his age. It is only at rare intervals that a man endowed with such a power appears. His effectiveness did not lie in voice and gesture. He was accustomed to lean, it is said, upon one arm, fastening his eyes upon some distant point in the meeting-house. But beneath the quiet manner were the fires of a volcano. His gravity of character, his profundity of spiritual insight, his intense realism as if the ideal were the only real, his burning devotion, his vivid imagination, his masterful will, — these entered into his sermons. He was almost too great a man to let loose upon other men in their ordinary condition. He was like some organ of vast capacity whose strongest stops or combinations should never have been drawn" (pp. 126-127).

Again, our author, speaking of Edwards' essay upon "The Religious Affections," while taking exception to what he calls "a sad undertone" pervading the work, yet adds: —

But the treatise is a masterpiece in its way, — a beautiful and authoritative exposition of Christian experience. It is a work which will not suffer by comparison with the work of great teachers in theology, whether ancient or modern. It fulfills the condition of a good book as Milton has defined it: "the precious life-blood of a master spirit" (p. 219).

3. Dr. Allen frankly recognizes the fact that President Edwards was one of the few men who have made epochs in the world's history: —

"If it seem to any," he writes, "as if the story we are about to relate were a petty or a local one merely, without universal relations, it may be said that we stand here at the beginning of a new cycle in human history in which Edwards is the leader, — a cycle whose scope

and duration include the Church of Scotland, and ultimately the Church of England as well as the Church in America. Modern ecclesiastical history may be said to date from the impetus given by Edwards, so far as he reversed the teaching of Wycliffe, on which the relations of church and state had been based for four hundred years. The religious world as we see it to-day is still regulated by the principles which he was the first to enunciate in their fullness and vigor" (p. 56).

This biographer also admits "that Edwards may be justly called the father of modern Congregationalism." He affirms, that "most of the Puritan churches accepted his principles, banished the Half-way Covenant, and took on the form which they still retain" (p. 270). Speaking of Edwards' appearing in 1831, "as preacher in the 'public lecture' in the provincial town of Boston," our author remarks: —

This event was as significant in Edwards' life and in the history of New England theology as when Schleiermacher preached his discourse upon the same subject, which marks the date of the ecclesiastical reaction of the nineteenth century (p. 57).

4. The Professor quotes and seemingly indorses some of the remarkable testimony of eminent men to the intellectual greatness and lofty historic position of Jonathan Edwards. For he says: —

Our great American historian, Mr. Bancroft, has justly remarked: "He that would know the workings of the New England mind in the middle of the last century, and the throbings of its heart, must give his days and nights to the study of Jonathan Edwards." And Dr. Allen adds: "He that would understand . . . the significance of later New England thought, must make Edwards the first object of his study." (Preface, p. vi.)

He also quotes Dr. Chalmers as saying, respecting Edwards and his great work on the Will: —

"There is no European divine to whom I make more frequent appeals; no book of human composition which I more strenuously recommend than his 'Treatise on the Will,' read by me forty-seven years ago, with a conviction that has never since faltered, and which has helped me more than any other uninspired book to find my way through all that might otherwise have proved baffling, and transcendental, and mysterious in the peculiarities of Calvinism." Dr. Allen

then adds: "In a passage frequently quoted, Sir James Mackintosh speak of Edwards' power of subtle argument as 'perhaps unmatched, certainly unsurpassed, among men.' Dugald Stewart regarded him as not inferior to disputants bred in the best universities of Europe. It is said that in conversation he once remarked that the argument of the Freedom of the Will had not been and could not be answered. The late Isaac Taylor, who edited an English edition of the work, esteemed it 'a classic in metaphysics,' though regretting the mixture of the metaphysical with the scriptural argument" (p. 285).

Our author deserves to be praised for thus repeatedly setting forth the rare greatness and the imperishable fame of Edwards. His statements and quotations will be instructive to not a few people, to some ministers even, who have been accustomed to think of this New England divine as only a narrow-minded bigot, an old-fogy Calvinist, who thought of nothing and preached nothing but the doctrines of election and future punishment, who was justly driven from his parish in Northampton, who was fitted simply to teach a few wild savages in the woods, and whose influence perished when he died. This biography can hardly fail to convince some persons that they have only betrayed their own inexcusable ignorance and prejudice in their vituperations against this great and good man.

But, unfortunately, in writing this life of one of the greatest of theologians, this author could not resist the temptation to interject every now and then the regnant principle of his own theology, his pantheistical notion of the organic union and real oneness of God and the human race. Some word or thought of Edwards suggests to him his own favorite dogma, and forthwith his own dogma finds expression. Many of the doctrines which Edwards found in the Scriptures are excessively offensive to his biographer; consequently the latter often argues for his own beliefs by setting them forth in sharp contrast with the most offensive statements of those offensive doctrines. Edwards delighted to affirm and emphasize the sovereignty of God; his biographer delights to affirm and emphasize the deity of man. The latter, anxious to gain support for his own belief from any quarter, goes so far as to represent that Edwards

himself, at times, came very near accepting the radical and revolutionary notion of the immanence of God in all men; and that, could he have escaped from the tyranny of his Calvinistic beliefs, and come freely under the lead of his own better and deeper convictions, he would have been, in his theology, what is now called a new-departure man.

It is easy to substantiate these statements. Dr. Allen, speaking of the diary which Edwards kept in his youth, says:— “There is the usual record of alternations between failures and successes, seasons of depression and of exaltation. The depressions and failures are attributed to the withdrawal of the Spirit of God, *as if his relation to the soul were not an organic one, but fitful and capricious*” (p. 30. The italics are ours). He thus injects into the narrative his own belief, that the Spirit of God exists in organic union with every human soul, and that the two are absolutely and forever inseparable.

The title of Edwards’ famous sermon preached as one of the Weekly Lectures in Boston in 1731 is “God Glorified in Man’s Dependence.” The doctrine of the sermon, as stated by Edwards himself, is “God is glorified in the work of redemption in this, that there appears in it so absolute and universal a dependence of the redeemed on him.” In that discourse is found this passage:—

The redeemed have all their inherent good in God. Inherent good is twofold; it is either excellency or pleasure. These the redeemed not only derive from God, as caused by him, but have them in him. They have spiritual excellency and joy by a kind of participation of God. They are made excellent by a communication of God’s excellency; God puts his own beauty, *i. e.*, his beautiful likeness, upon their souls; they are made partakers of the divine nature, or moral image of God. 2 Pet. i. 4. They are holy by being made partakers of God’s holiness. Heb. xii. 10. The saints are beautiful and blessed by a communication of God’s holiness and joy, as the moon and planets are bright by the sun’s light. The saint hath spiritual joy and pleasure by a kind of effusion of God on the soul. In these things the redeemed have communion with God; that is, they partake with him and of him. (Edward’s Works, vol. iv. p. 174.)

Dr. Allen’s interpretation of this passage is a marvel. While

he admits the epochal power of this discourse, he gives no summary of it as a whole, but only of certain carefully selected portions of it, including some which suggest to him his own theology. Strange to say, he does not even give the "Doctrine" of the sermon as stated by Edwards.

The passage cited above, however, arrests his attention. He does not, indeed, quote it; he does not even give the volume and page where it is found; but evidently he had this passage chiefly if not solely in mind when he wrote the following summary statements as descriptive of some of Edwards' views: —

The deliverance of man from evil is an act of immediate divine efficiency. It is not only from God, but the process of redemption is God. When it is said that those who are saved have their good in God, this means that they have a kind of participation in God. God puts his beauty upon them, — a sort of effusion of God is poured out on the soul. It is not so much that the Spirit of God works good in the soul, but the good is in itself the Spirit of God, — the two are one and the same. The goodness and the righteousness in the world are more than mere qualities and attributes: they are alive, as it were, in efficient Deity; they are the immanent God, and not the changing modes of human conduct" (p. 59).

It will be noticed that certain words and expressions in this passage are identical, or nearly so, with words and expressions found in the passage which we quoted above from Edwards; for example, "participation," "effusion," "a kind of participation in God," "a sort of effusion of God," "God puts his own beauty upon them." But why does our author transfer this particular phraseology of Edwards to his own page? Why does he select, for presentation to his readers, the one passage in Edwards' sermon, which, perhaps, more than any other, has in it this peculiar terminology? Doubtless, for one reason, because these words and expressions sound well to him. They suggest to him his own fondly cherished belief in the participation of *all* men in God. They belong to the established nomenclature of that class of writers and preachers who are now expounding and advocating what many call "the new departure," but which our author prefers to designate as the old Greek theology. It is not strange that one who is devoting himself to the

work of reviving that ancient and dead philosophy should be attracted to a passage in Edwards which contains some of the very terminology which he himself so often and so fondly uses. And then, again, it would not be strange if he was influenced by a desire that his readers should become familiar with this somewhat unusual terminology, so that when they shall note it in the writings and speech of new-departure men, they may remember that the same dialect was used by Jonathan Edwards, and therefore cannot indicate a very serious departure, on the part of the new sort of theologians, from the ancient and most approved orthodox faith in New England. Still again, the suggestion may have come to the writer's mind, that Edwards' using of such phraseology does indicate that this great theologian was actually moving towards the Greek theology, and that had he only been free from all hereditary and other trammels, he would have become a pantheistic Universalist.

But several things need to be said respecting the Professor's summary of the passage which we have cited from Edwards.

1. It should be noted, that while this biographer recognizes the fact that Edwards, in the language he used, was speaking of the redeemed, the saints, and of them *only*, yet he does not call special attention to this fact. In the interest both of scholarship and of fairness, this point should have been guarded. The vast difference between the participation of the redeemed and the saved in the character of God, as Edwards viewed it, and the participation of *all men* in the very constitution and essence of God, as our author views it, should have been stated with all possible distinctness.

2. It should be considered that President Edwards, in common with all intelligent evangelical Christians, did believe that the relation of the redeemed to their Redeemer is one of the closest, strongest, dearest relations known in the universe of God; that no language can be too intense, no imagery too vivid, to set forth the strength and tenderness of the bond that binds forgiven and saved sinners to their Saviour; that the redeemed are the bride, and Christ the bridegroom; that they are the body of which Christ is the Head; they the branches and Christ the vine; that Christ is in them, and they in Christ.

Edwards, however, believed that this dear and vital union is one of gratitude and sympathy, of faith and love; that the disciples live in the *heart* of their Lord, and that He lives in their *hearts*; that they and He are one in character and purpose, in spirit and aim; that the mind that is in Him is also in them. But he did not believe that the *entire human race* is thus united to Christ. He did not believe this, because human consciousness, experience, and observation, as well as the Word of God, pronounce such a notion false. Nor did he believe that all men, or any men, are in organic union with Christ, one with Him constitutionally, and in the very essence of their being, in Him without being born again and irrespective of their moral character, or any committal of themselves to Him in penitence and faith, or any consciousness of being united to Him by gratitude, sympathy, and love. Such a conception as this would have been rejected by Edwards with utter abhorrence, not only as without reason, but also as destructive of all evangelical faith, and antagonistic to the whole trend of inspired teaching.

3. Dr. Allen, in his summary of the passage which we have quoted from Edwards, misrepresents him by failing to observe with sufficient care, or, at least, to emphasize certain modifying words and interjected explanatory phrases and sentences. Edwards does not say that the redeemed have "a participation in God," but his phrase is "*a kind* of participation of God." Nor does he say, that the redeemed "have a kind of participation in God," as the Professor represents. But he says, "They have spiritual excellency and joy *by* a kind of participation of God," which is a very different statement from that of the Professor. Moreover, the very next sentence explains the phrase, "*a kind of participation.*" "They *are made* excellent," Edwards says, "*by* a *communication* of God's excellency." But what does that mean? The next sentence tells us. "God puts his own beauty, *i. e.*, his beautiful *likeness*, upon their souls; they are made partakers of the divine nature, *or moral image* of God." (The italics in these quotations are ours.) It seems, then, that Edwards' statement, that the redeemed "have spiritual excellency and joy by a kind of participation of God," is to be interpreted in the light of the statement, that "They *are made* excellent by

a communication of God's excellency; and that, by the phrase, "a communication of God's excellency," is meant, that God puts his own "likeness," or "moral image," upon their souls. But there is only one way in which this divine likeness, or image, can be put upon men, and that is, "by the washing of regeneration and the renewing of the Holy Ghost," by their being "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Dr. Allen makes no allusion to Edwards' explanatory phrases, "his beautiful likeness," "or moral image of God." Edwards said, "God puts his own beauty, *i. e.*, his beautiful likeness, upon their souls." Dr. Allen interprets him by saying, "God puts his beauty upon them,—a sort of effusion of God is poured out upon the soul;" that is, he omits Edwards' explanation, and puts in its place another utterly diverse, yet more in harmony with his own theory of the identification of God and men. Moreover, while Edwards, several lines below, did speak of "a kind of effusion of God on the soul," he did not so lose control of his thought and so abuse language, as to speak of "a sort of effusion of God," as "poured out upon the soul." An effusion is a pouring out. What Edwards said in his sermon was: "The saint hath spiritual joy and pleasure by a kind of effusion of God on the soul." But it is "a kind of effusion," not, then, a real or literal effusion of God. This phrase is properly explained as Edwards himself has just explained similar phrases. It means, then, that there is an impartation to the saint of a joy and pleasure *like* the very joy and pleasure of God himself. It is *as if* there were an effusion of God's own blessedness, yea, of God himself, on the soul of the saint. Edwards had already explained that, by the expression, having "spiritual excellency and joy by a kind of participation of God," he meant, having "his beautiful likeness," and that, by the redeemed being "made partakers of the divine nature," he meant the putting upon them of "the moral image of God." And now, by the assertion that "the saint hath spiritual joy and pleasure by a kind of effusion of God on the soul," he means that the saint hath these by the impartation to him of the *likeness* of God's own joy and pleasure. These conceptions, as expressed by Edwards, with modi-

fying words and phrases, are beautiful and intensely poetic. But, to interpret this rhapsody literally, and as signifying the identity of God and the redeemed, their absolute oneness in being and essence is an utter misconception and misrepresentation of Edwards. It is like interpreting the Psalmist's rapt exclamation, "The Lord is my rock," as signifying that God is *stone*, and nothing else. In the very next sentence, Edwards says: "In these things [in holiness, joy, and pleasure] the redeemed have communion with God, that is, they partake with him and of him." But how can the redeemed, except as being distinct from God, commune with Him, or partake with Him and of Him?

Another misconception has expression in the following statement in this summary: "The deliverance of man from evil is an act of immediate divine efficiency. It is not only from God, but the process of redemption is God."

If Dr. Allen means by the assertion, "The deliverance of man from evil is an act of immediate divine efficiency," that the regeneration of man, the forgiveness of his sins, his justification and sanctification, are acts of immediate divine efficiency, he is perfectly correct. These efficient acts of God are among the means of man's deliverance from evil. Edwards did believe this. In this sense, God is the sanctification, the righteousness, *the redemption* of his people. But this evidently is not Dr. Allen's meaning, for he immediately adds: "It (the deliverance of man from evil) is not only from God, but the process of redemption is God." That is, man's redemption, or deliverance from evil, is the having of God in him; it is God *immanent in man* that redeems him. This may be Dr. Allen's pagan pantheism, but it is not Jonathan Edwards' Christian theology. Dr. Allen, setting forth the belief of Edwards, also says: "It is not so much that the Spirit of God works good in the soul, but the good is in itself the Spirit of God, — the two are one and the same." If the Professor means by this that Edwards accepted the Scriptural doctrine of the indwelling of the Holy Spirit in the *believer*, his representation is correct: for Edwards did believe that the spiritual excellency and blessedness of the saints

are not only caused by the Holy Ghost, but are in the Holy Ghost as their principle. The Holy Spirit becoming an inhabitant, is a vital principle in the soul ; he, acting in, upon, and with the soul, becomes a fountain of true holiness and joy, as a spring is of water, by the exertion and diffusion of itself. (Vol. iv. p. 175.)

But let it be noted, that, according to this statement, the Holy Spirit, not by his identity with the soul, nor by his identity with the good that is in the soul, but by his "*acting in, upon, and with the soul*," becomes a fountain of true holiness and joy." True, Edwards, on the same page, says : "The Holy Spirit and good things are spoken of in Scripture as the same ; as if the Spirit of God communicated to the soul comprised all good things." But the qualifying and explanatory clause, "*as if*," is to be made emphatic, — "*as if* the Spirit of God communicated to the soul *comprised* all good things." This added clause shows the meaning of Edwards to be, *not* that the good things in the believer (such as his holiness and joy) and the Holy Spirit are absolutely identical, but that they are closely related, as closely as a vital principle or source is to that which it produces ; that the Holy Spirit entering the soul of man to renew and sanctify it carries with Him all such good things and imparts them, not by being in organic union with the soul, but by "*acting in, upon, and with the soul*." Edwards believed that where God *acts* He *is* ; that when by his Spirit He acts "*in, upon, and with the soul*," He is *in* the soul, not as an organic and constituent part of the soul, but in the distinct personality of his being. There can be no act without an actor ; no acting "*in, upon, and with the soul*," unless there be some actor to act thus, some intelligent, self-conscious, voluntary actor. Consequently, he spoke freely of the Holy Spirit as dwelling in the soul of the saint, and of Christ as dwelling in the heart of the believer, believing as he did that the Holy Spirit is constantly working good in the saint, and that Christ is constantly acting upon the heart of the believer, and that, wherever they are acting, *there they are* in a special manifestation of their presence.

But, in this summary quoted above from Dr. Allen, the climax of his misunderstanding of Edwards is reached in the following

words: "The goodness and the righteousness in the world are, therefore, more than mere moral qualities or attributes: they are alive, as it were, in efficient Deity; they are the immanent God, and not the changing modes of human conduct." In the passage, also, which immediately precedes the summary we have selected, Dr. Allen affirms that "Edwards presented Deity as immanent and efficient will." Yet Edwards nowhere in this sermon uses the word *immanent*. The word, however, is not in itself offensive. In some connections it is proper and helpful. "The immanent choice" in man is that one abiding choice that is back of all other choices and determines them, that one regnant and all-inclusive preference which constitutes the character of the man, and is the *heart* of his soul, out of which are the issues of life. The phrases, "the divine immanence," "the immanent God," have been used as equivalent to "the divine omnipresence," "the omnipresent God." But in recent years this word *immanent* has come to be one of the ear-marks of the new-old theology. It is often on the lips, and frequent in the writings of new-departure men.

The phrases, divine immanence, the immanent God, are now suggestive at once of the theory of the organic union and the identity of God and the world, of Christ and the human race. No one knows this better than Dr. Allen. He uses this phraseology himself as descriptive of that philosophic and pagan principle in the old Greek theology, the continuity of which he has attempted to trace down the ages as the continuity of Christian thought. Yet he uses this same terminology as descriptive of Edwards' theology, and thus seems to impute to him some sympathy with his own pantheistic Universalism, — a dogma from which Edwards would have recoiled with the most intense aversion. We cannot but regard this attempt of our author to gain some support for his own pantheistic belief from the great theologian of New England as, to say the least, most audacious.

We have space for only one more illustration of this author's method of interjecting his own theories into his discussion of the religious beliefs and experiences of Jonathan Edwards, and of his attempts to show how swiftly Edwards, at times, was

trending towards the new-old theology, and what a pity it was that he did not openly and heartily accept it.

Speaking of Edwards' attempt to avert an incidental and limited evil resulting from the great awakening, namely, the attributing of a divine origin and authority to what were called "impulses and impressions," Dr. Allen says:—

Whatever the deficiencies of Edwards' theory may have been, a true instinct warned him away from all *impulses and impressions*, as having a tendency toward the degradation of the spiritual, or to a sensuous confounding of the spiritual with the material. To suppose that these physical or external impressions were in any way caused by God was "a low, miserable notion of spiritual sense." If he had only felt at liberty to develop this principle his attitude would have been clear and consistent. The grace divine could then have been conceived as the implantation in the soul of an attraction toward the good, mingling insensibly with the springs of human action, yet so as to be wholly divine, while seeming to be wholly human. The love of the good would then become the basis of faith in the spiritual, the very essence of God in the soul (pp. 205-206).

"The very essence of God in the soul,"—in every human soul! This is the supreme doctrine in Dr. Allen's theology. Jonathan Edwards, he thinks, ought to have attained unto it; and he would have done so had he only developed one or two of his own theological principles. What a pity that this professor could not have been his teacher! Then Edwards would have known that grace divine is implanted in every human soul, as an attraction toward the good, "mingling *insensibly* with the springs of human action, yet so as to be wholly divine, while seeming to be wholly human." Then the scales would have dropped from Edwards' eyes, and he would have seen that this grace divine, this attraction toward the best, this love of the good is not only the basis of faith in the spiritual, but also in itself the very essence and being of God in every human soul. Then, also, this great but blinded New England divine would have had a vision of such stupendous practical truths as these: that men are not to be approached as sinners needing to be rescued, but as beings having God in them, and as bound for glory in spite of any little defects now existing in their moral

character ; that sin is of little or no account ; that holiness is not of vital moment ; that no man need feel burdened with sin, nor have any great anxiety to be holy ; that it is sufficient for every man's supreme need in time and eternity that he has, in his own soul, the very essence and being of God ; that a *knowledge* of his own identity with God would be very helpful to him, relieving him of fears, remorse, foreboding, and greatly promoting his inward peace and comfort, yet would not be absolutely necessary to his redemption and salvation ; for having God in his own soul he can no more perish than God can perish. Then Edwards, the great preacher, who believed with his whole soul that man is a sinner infinitely guilty before God and needing above all things to be converted, regenerated, forgiven, justified, and saved from sin, and who preached with the impassioned love and fidelity of a messenger sent from heaven, that men everywhere should repent and believe on Christ that they *may* be forgiven and saved, would have learned, under this flood of new light, that no man needs to be converted ; that no man *is*, in fact, regenerated ; that every human being, from the first moment of his existence, lives in organic union and in real identity with Christ ; that Christ is the Son of God, and, therefore, that every human being, as he is organically one with Christ from the beginning, is, always has been, and always will be, as truly and securely a Son of God as Christ himself is.

Dr. Allen naïvely confesses that *had* his own beliefs been accepted by Edwards, as they ought to have been, they would have revolutionized his theology, and convinced him that revivals are needless ; that in them there is no exceptional working of divine grace ; that no one is converted, and that there is no division of men into two classes, the elect and non-elect, the regenerate and the unregenerate. After describing the blessed pantheistic belief that Edwards would have accepted had he only developed a principle which he seemed for a moment to admit, Dr. Allen adds : —

But if he admitted this principle, how could he maintain what lay so close to his heart, that the great revival was an exceptional movement in history when God was working more powerfully than was his usual manner, in a way unique and spasmodic, producing even physical

manifestations as in the great upheaval of the apostolic age? And, still further, if he admitted such a view, it would have required a reconstruction of his ideas of humanity, a practical abandonment of the distinction between elect and non-elect, a modification of his views of original sin and the freedom of the will. In fact, every feature of his theology was involved in the issue to which he had been brought. That issue was no other than the momentous inquiry as to the relation between the divine and the human: whether they were by nature incompatible with and foreign to each other, or whether they tended to flow together by an inward affinity, forming a union in which they cannot be divided or separated, even if they may be distinguished from each other (pp. 206-207).

By the terms, "the divine and the human," we understand the Professor to mean divinity and humanity, or, in plain, unequivocal words, God and the human race. If this interpretation is correct, then Dr. Allen would here seem to make two confessions of momentous interest. First, he confesses that, according to his belief, men are not by nature at enmity with God, nor alienated from Him; neither does God condemn them in their impenitency and unbelief, nor does the wrath of God abide on any man, however wicked he may be in God's sight; but God and all men naturally and by an inward and irresistible affinity are drawn together, constrained to flow into each other, and so made, by an organic and constitutional union, one and inseparable, even though in some respects they may be distinguished from each other. That is, God, who is described in the Scriptures as by nature a being infinite in holiness, and men, who are described in the Scriptures as by nature sinful and the children of wrath, are regarded by this author as existing in the sweetest accord, in perfect unity, in absolute identity of being; God in the very essence of his being flowing into and abiding in every man, and every man in the very essence of his being flowing into and abiding in God. Secondly, the Professor confesses that the irrepressible conflict between the Edwardian theology and his own extends along the whole line; that "every feature" of the former is involved in the issue; that the two systems hold nothing in common, but are wholly and eternally irreconcilable. If either one of these

systems, then, is the gospel of the Lord Jesus Christ, the other is not, but is at war with truth, with God, and with the souls of men.

Some illustration of this irrepressible conflict may here be pertinent. Edwards, in common with all evangelical believers, held that men by nature are not angelic, but depraved, sinful, and lost members of a fallen race, estranged from God, alienated by wicked works, under condemnation, and in imminent danger of suffering the death eternal; yet that in the gospel God is calling men everywhere to repent of sin and to believe on Christ, announcing to them the blessed revelation that to as many as receive Christ He gives power to become sons of God, even to them that believe on His name; that as many as are led by the Spirit of God, they are the sons of God; that only those who are born of the Spirit are heirs of God and joint heirs with Christ. On the other hand, the progressive retrogressives in theology affirm with great emphasis that every human being is a son of God, not by virtue of his relation to God as his Creator, and because of his constant dependence upon Him for life; not by virtue, either, of his having been created anew under the regenerating grace of the Holy Spirit and brought into oneness with Christ through faith, sympathy, and love; but solely by virtue of his alleged organic union with Christ, apart from any renewal of his heart, and irrespective of any repentance for sin or faith in the Lord Jesus, and however wicked he may be in character and life. Such a theology, from its very nature, must finally be destructive, not only of the evangelistic and missionary spirit, and of Christian faith and love, but also of moral virtue itself. The inspired John, — not Paul, so often falsely described as stern, hard, and tearless, — but John, so often misrepresented as distinctively gentle, tender, and tearful, divides men into two classes, “the children of God” and “the children of the devil,” and in the next sentence adds, “Whosoever doeth not righteousness is not of God.” Our Lord himself, in conversation with certain men, said to them face to face, “If God were your Father, ye would love me. . . . Ye are of your father the devil, and the lusts of your father ye will do.” But this new-old theology says to the most wicked and

satanic man on the face of the earth, " You are a son of God as truly as Christ is, and because Christ is, and because you are in Him." Such doctrine is not simply shockingly irreverent, it is immoral, and if accepted must speedily breed the grossest immorality. No doctrine seemingly could be more acceptable to the great arch-enemy of Christ and of Christ's kingdom. Doubtless the father of the wicked is well pleased to hear his children on earth called sons of God, and so recognized as rival claimants to all the honors and worship that had been thought to be due only to God's glorified Son. He may not care much for his own children, but he must be truly gratified to hear the positive declarations of Christ bluntly contradicted by progressive men. But the point we make is, that the theology which contains such doctrine as this is in irrepressible conflict with the theology of Jonathan Edwards and with all systems of evangelical faith. We thank the author for his seemingly frank admission of this most significant fact.

In some former ages Christianity has been impelled to defend itself against a most subtle and seductive deism,—a form of skepticism which regarded the authority of human reason as transcending the authority of God's Word; which rejected Christ and his gospel, and created, in the realm of philosophical speculation, its own gospel and its own god. Christianity in the present age has to defend itself against a most subtle and seductive humanism,—a form of skepticism which in some quarters is fully and openly developed, but in others is cautiously and tentatively evolved, being for the most part withheld from the public, lest a full disclosure should jeopardize the popularity of its leading advocates or their official positions, their salaries, and especially their present hold, slight and precarious as it may be, upon richly endowed and influential institutions; a form of skepticism, however, which, even when only partially unfolded, exalts the authority of human taste and preference, under the name of Christian consciousness, above the authority of the Word of God, regarding these alleged Christo-human likes and dislikes as abundantly competent to amend the Holy Scriptures, taking from them and adding to them *ad libitum*. This humanism, also, when more fully devel-

oped, deifies man, doing this by diligent use of such phrases as "divine humanity," "Christ the conscience of humanity and that conscience not individual," "organic union with Christ," "identified with Christ," "constituted in Christ," "the very essence of God in the soul;" and at the same time it treats God as if He were dethroned, assuming that He is chained, by the very constitution of his being, in unending bondage, to all members of the human race, the living and the dead, and irrespective of their character as righteous or wicked.

Christianity, in its conflict with deism, conquered. Christianity, in its present conflict with humanism, will triumph gloriously. Let all evangelical believers come to the help of the Truth and pray God to speed its victory.

In the interest of truth it must be noticed that numerous statements and representations are found in Professor Allen's biography of Edwards which are not in accord with facts. A few examples only can be given here.

1. The Professor affirms that "again and again he [Edwards] reiterates the statement, that out of the great mass of mankind only a few will be saved" (p. 124). The biographer also assures us in a style of language which he seems fond of using, and which is not quoted, that among Edwards' teachings was the doctrine of "an everlasting hell which was yawning for the reception of a majority of the human race" (p. 284).

The author makes reference to several passages in the Works of Edwards; but by none of these is he warranted in making such statements as those quoted above. It was "the bigger part of men who had died *heretofore*," for whom Edwards could have no hope. When he said, "there *are* but few saved," he was evidently thinking of a *present* fact, not of what might be in "the new dispensation." When he looked forward to the future, and took into view the entire human race from its beginning to the grand consummation of its history on earth, he had another vision of this world, and his soul was filled with glowing hopes. He believed in "the church's latter day glory." Reasoning from the Scriptures, he says: —

"These things plainly show that the time is coming when the whole world of mankind shall be brought into the church of Christ; and not only a part of the Jews and a part of the Gentile world, as

the first fruits, as it was in the first ages of the Christian church, but the fullness of both, the whole lump, all the nations of the Jews, and all the world of Gentiles." (Edwards' Works, vol. iii. p. 443.) "The world," he says, "is made for the Son of God; his kingdom is the end of all changes that come to pass in the state of the world of mankind; all are only to prepare the way for this; it is fit therefore that the last kingdom on earth should be his" (p. 445).

That glorious age, he thinks, may be much longer than a thousand years, and the population of the globe may be vastly augmented; but if the age shall be only a thousand years in length, he conjectures that, at the end of that period, "there would be more than a million inhabitants on the face of the earth where there is one now." Finally he adds: —

I think, the foregoing things considered, we shall be moderate in our conjectures, if we say it is probable that there will be a hundred thousand times more that will be actually redeemed to God by Christ's blood, during that period of the church's prosperity that we have been speaking of, than ever had been before, from the beginning of the world to that time (pp. 448, 449).

While Edwards does not say explicitly that the number saved out of the entire human race will vastly exceed the number lost, yet it is equally true, that in none of the passages referred to by Dr. Allen does he explicitly say that "out of the great mass of mankind only a few will be saved." Yet Dr. Allen affirms that "again and again" Edwards reiterates that statement. Indeed, when the latter expresses the opinion that in the millennial age "a hundred thousand times more" will be saved than during all the ages before, he virtually denies that "only a few out of the great mass of mankind will be saved." In one of the passages referred to, he practically affirms that the representation he had made, to the effect that the number not saved thus far exceeds the number saved, will hold good only "*till the new dispensation comes*" (vol. ii. p. 499). Whether Edwards was right or wrong in his mathematical calculations does not now concern us. But when we take into account his confident expectation, that in that glorious latter day there will be "more than a million inhabitants on the earth where there is one now," that consequently the number of inhabitants will

amount (if we reckon the population of the world, in the time of Edwards, to have been only one half of what it probably is now, or seven hundred and fifty millions) to more than seven hundred and fifty trillions; and that all, or nearly all, this inconceivably vast population will be, through faith in Christ, heirs of glory everlasting, it cannot be unfair to infer, that, according to Edwards' belief, the great majority of all mankind will be saved.

2. Dr. Allen charges Edwards with holding and teaching that, in certain circumstances, it is necessary to check and curb divine influences. This grievous accusation is made in the following language: —

Assuming as he (Edwards) did, that the action of the Spirit in the revival was extraordinary, manifested in bodily effects, and always distinguishable from the human activity, he was obliged to admit that the tendency of this divine action was to excite inclinations which if gratified would lead to confusion. Human judgment and discretion must therefore come to the rescue, in order to prevent the unlimited influence of the divine. He illustrates this necessity of checking and curbing the divine influence, by showing how absurd it would be if those who were moved by the love of souls were to spend all their time, night and day, in warning and exhorting men, giving themselves no opportunity to drink or sleep. Such a course of action would do ten times more injury than good. And yet, upon Edwards' principles, not to do this presents the extraordinary spectacle of the divine influence controlled and kept within bounds by human prudence (pp. 208, 209).

According to the Scriptures, the most aggravated guilt is incurred by sins which are committed against the Holy Spirit of God. Our Lord himself says: "Whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come." Yet the author of this book has put on record the audacious accusation, that Jonathan Edwards adopted principles under which it was necessary for him to resist, and to urge others to resist, the Holy Spirit of God. There is no need of defending Edwards against this charge. The statement of the calumny is its own refutation. Simon Peter doubtless would not have been in the Garden of Gethsemane on the night before crucifixion, and would never

have drawn his sword, “ and smote the high priest’s servant, and cut off his right ear,” unless some true love to Christ, under special influences of the Holy Spirit, had been born in his heart. Yet it was not the Holy Spirit that moved him to that indiscretion, but something quite different. And our Lord, in the rebuke which he administered to Peter, did not resist the Holy Spirit. No more did Edwards, when in the Great Awakening he rebuked certain indiscretions of some of the new and only partially enlightened and sanctified converts, curb and check the Holy Spirit of God. The apostle Paul believed in the new birth, or conversion. He had been converted himself. It was he who said, “ If any man be in Christ, he is a new creature ; old things are passed away, behold all things are become new.” At one time the impulsive Peter was brought into an attitude of opposition to Paul on the question of the necessity of circumcision. Yet in his own practice he dissembled, and Paul “ withstood him to his face, because he was to be blamed.” Now if some person should charge that Paul, according to his own principles, was obliged to admit that that sin of dissembling was the legitimate result of special divine influences working in Peter, and that he was also obliged to bring his own superior prudence and wisdom to the rescue, by rebuking both Peter and the Holy Spirit, and by controlling and keeping within proper bounds the influence of the Holy Spirit ; such a person would justly be called a scoffer and a perverter of truth, and would certainly be guilty of charging the apostle Paul with the sin of blaspheming and resisting the Holy Ghost.

3. The general representation in this book of the great Scriptural doctrine of the new birth, or of conversion, is, as to various matters of fact, untrue, and in its spirit reprehensible. The writer’s utter disbelief in the reality of conversion, and his intense prejudice against the doctrine, and against everything connected with it, especially against revivals and the division of men into two classes, the converted and the unconverted, subject him to the constant and irresistible temptation to make the doctrine appear odious. He speaks of “ the evil effects of the doctrine of conversion.” He speaks approvingly of the action of certain persons in “ resisting the evil effects of the doctrine

of conversion" (p. 265). How can a Christian man use such language? Conversion, as the term was used by Edwards, was equivalent to the new birth, which our Lord declared to be indispensable to salvation. "Except a man be born again, he cannot see the kingdom of God." Can any bad results come from any work of the Holy Spirit, or from believing in, and announcing to the people, in accordance with Christ's command, any work of the Holy Spirit? There are no evil effects of conversion; consequently there are no evil effects of the doctrine of conversion. One might as well speak of the evil effects of the gospel of Christ, or of the Christian doctrine of salvation. One might as truthfully and properly speak of the evil effects of righteousness, or of redemption, or of a man's rising from death in sin into a life in holiness, or of his coming into union with Christ, or of his entering into the promised inheritance of the kingdom of heaven. All these are Christian doctrines. That any evil effects should come from them is inconceivable. Any gift or grace or work of God may be abused, and sad results may come from that abuse. The doctrine of conversion may be perverted; but to speak of the evils of a perversion of the doctrine of conversion is something vastly different from speaking of the evils of the doctrine itself.

Dr. Allen can see nothing good coming from conversion, or from revivals. Speaking of the Great Awakening, he says:—

The revival had issued everywhere in a sharp distinction between the converted and the unconverted. Those who believed themselves converted were not only puffed up with pride, but undertook to judge the condition of others in the light of their own experience. This practice was most fruitful in bitter results (p. 179).

It is enough to condemn the revival, in the Professor's view, that in it some were converted and some were not. There were an Ananias and a Sapphira among those converted on the Day of Pentecost, and very likely they judged others severely. But would it be in accordance with facts, if the Professor should write, "Those who believed themselves converted on the Day of Pentecost were not only hypocrites and liars, but undertook to judge the condition of others in the light of their own experience?"

The author of this book cannot speak of the custom, in the Puritan churches, of making conversion a condition of church-membership without interjecting the condemnatory clause, "however obnoxious it may have been in its workings" (p. 136). He speaks sarcastically of Edwards' "giving or withholding certificates of conversion" (p. 151).

The Professor has the liberty to reject, if he chooses, the Scriptural doctrines of the new birth, and of the special action of the Holy Spirit on the hearts of individual men, and to accept the doctrine that all men, the wicked and the righteous alike, are constantly, and will be to all eternity, in organic union with the Spirit of God; but what right has he to misrepresent the historic truth respecting the results of conversions and of revivals? Were all the converts in the Great Awakening puffed up with pride? Did they all make themselves offensive by their scandalous exclusiveness? Did every one of the three thousand converts of Pentecost prove to be a hypocrite and a liar?

But passing to another characteristic of this biographical work, the serious charge must be made, that the writer severely criticises certain doctrines, held by Edwards, without giving accurately and fully Edwards' own definitions of the same, or without recognizing at all certain decisive distinctions and qualifications which Edwards made with remarkable precision of statement, and to which he attached the utmost value. It is not claimed that Edwards' theology is perfect, or that all his statements are to be defended as expressing the exact truth. His own son suggested "improvements." Other of his followers have done the same. But it is claimed that, when a writer holds up to the abhorrence of his readers any belief maintained by Edwards, he is bound, in the interest of truth and common honesty, to set forth that belief with scrupulous exactness in Edwards' own definition of the same, and with all his distinctions and explanations. The critic has no right to withhold Edwards' carefully written definition of his belief, yet make up one of his own, and then comment upon the belief as defined by himself, and not upon it as defined by Edwards.

Take, for example, our author's treatment of Edwards' belief in the divine *sovereignty*.

The word in itself, [says Dr. Allen,] is not obnoxious. In the earlier Calvinism, sovereignty had included the call or election of nations to some high struggle for liberty or moral advance. But the word as Edwards uses it becomes synonymous with the tenet of an individual election to life, or reprobation to death. In this form Edwards asserts it as the cardinal principle of his theology. He believes that he has Biblical evidence in its support, for when he defines it he prefers to do so in the words of Scripture; the divine sovereignty means "that God has mercy on whom He will have mercy, and whom He will He hardeneth" (p. 59).

If any doctrine maintained by Edwards should have been carefully defined in his own language, in this biography, it is the doctrine of the divine sovereignty. Yet in the words just quoted, the Professor gives simply his own ideas of Edwards' belief. The only language in the passage that approaches to a definition, from Edwards, of the divine sovereignty, is this statement: "When he [Edwards] defines it he prefers to do so in words of Scripture; the divine sovereignty means 'that God has mercy on whom He will have mercy, and whom He will He hardeneth.'" But when and where did Edwards give this definition? No citation from him is made. We are told that *when he gave a definition he preferred to give this one, as if almost invariably this was the one he gave.* If this be so, it behooved the writer to cite several instances in which just this definition of divine sovereignty is given. So far as we can find, and to the best of our knowledge, Edwards never gave this definition, — even in a single instance. If he did give it and gave it repeatedly, and *preferred to give it*, why is not some evidence of this presented? The nearest approach to this definitive language which we have been able to find is in his sermon on "God's sovereignty," in which he says: "The sovereignty of God is his absolute, independent right of disposing of all creatures according to his own pleasure" (vol. iv. p. 549). But this definition is by no means identical with that which we are told he preferred to give when he gave any; neither is it his most elaborate statement of the doctrine. The text of this sermon is the words of Paul quoted above: "Therefore hath He mercy on whom He will have mercy, and whom He will He

hardeneth." The definition of divine sovereignty given in this sermon is suggested by the words of the text, and is limited in its scope by the limitations of the text. A much more comprehensive definition is given in Edwards' great Treatise on the Will, written late in his life.

By the way, Dr. Allen strangely supposes that Edwards, in the writing of this famous Treatise, had forgotten, and abandoned his doctrine of the divine sovereignty, "which played so large a part in his early writings." (See p. 297.) Yet in this very Treatise is found the following careful definition: —

The sovereignty of God is his ability and authority to do whatever pleases Him ; whereby *He doth according to his Will in the armies of heaven and amongst the inhabitants of the earth, and none can stay his hand, or say unto Him, What doest thou?* (Edwards' Works, vol. ii. p. 144.)

According to this statement, the sovereignty of God is not limited by Edwards, as the Professor represents it to be, to "an individual election to life, or reprobation to death," but extends throughout the universe. Yet that he may not be misunderstood, Edwards proceeds to amplify and explain his meaning.

The following things, [he adds,] belong to the sovereignty of God, namely : 1. Supreme, universal, and infinite *Power* : . . . 2. That He has supreme *authority*, absolute and most perfect right to do what he wills, without subjection to any superior authority, or any derivation of an authority from any other ; . . . 3. That his *Will* is supreme, underived, and independent on anything without Himself, being in everything determined by his own counsel, having no other rule but his own wisdom ; . . . 4. That his *Wisdom*, which determines his Will, is supreme, perfect, underived, self-sufficient and independent. . . . There is no other Divine Sovereignty but this, and this is properly *absolute sovereignty* : no other is desirable, nor would any other be honorable or happy, and indeed, there is no other conceivable or possible. It is the glory and greatness of the divine sovereignty, that God's Will is determined by his own infinite all-sufficient wisdom in everything ; and in nothing is either directed by any inferior wisdom, or by no wisdom ; whereby it would become senseless arbitrariness, determining and acting without reason, design, or end.

Edwards further says, in his Treatise on the Will:—

It properly belongs to the Supreme and Absolute Governor of the universe to order all important events within his dominion by his wisdom; but the events in the moral world are of the most important kind, such as the moral action of intelligent creatures, and their consequences. (Edwards' Works, vol. ii. p. 160.)

Elsewhere Edwards, in his explanation of his belief, makes such remarks as the following. He tells us that God exercises his sovereignty —

In calling one people or nation, and giving them the means of grace, and leaving others without them. . . . He did this of old, when He chose but one people, to make them his covenant people, and to give them the means of grace, and left all others. . . . God showed his sovereignty, when Christ came, in rejecting the Jews, and calling the Gentiles. . . . And now God greatly distinguishes some Gentile nations from others, and all according to his sovereign pleasure. (Edwards' Works, vol. iv. pp. 553-555.)

Compare now these citations, including the Edwardian definition and the explication of it, with the account, given by the Professor, of Edwards' views of the divine sovereignty, and the contrast is startling, and also suggestive of flagrant injustice done to this great theologian. Most of the statements which we have just quoted from the biography are incorrect. Edwards did not hold a narrower view of the divine sovereignty than that found in the earlier Calvinism; for he did believe that God's sovereignty extended to "all important events" in the universe, and of course "included the call or election of nations to some high struggle for liberty or moral advance." He did not use the word sovereignty as "synonymous with the tenet of an individual election to life or reprobation to death." He did not define the sovereignty of God as meaning simply, "that God has mercy on whom He will have mercy, and whom He will He hardeneth." He did not *prefer* to give this definition when he gave any. He *did* believe that God *in his* sovereignty does precisely what the inspired apostle says he does; but that is no evidence that when he defined this lofty prerogative of God, he preferred to do it in a single Scriptural statement, or to say

that the doctrine of divine sovereignty means the doctrine of election and reprobation. Even if the Professor had said that an *example* of the divine sovereignty, as that sovereignty was viewed by Edwards, is found in Paul's statement that God "hath mercy on whom He will have mercy, and whom He will He hardeneth," it would have shown a judicial and impartial mind, to accompany such a declaration with a statement of Edwards' own interpretation of this Scripture, especially of the second part of it, "whom He will He hardeneth." But a statement of Edwards' interpretation of this Scripture was imperiously demanded when the Professor declared it to be a part of Edwards' favorite definition of God's sovereignty.

When God, [says Edwards in his comment,] is here spoken of as hardening some of the children of men, it is not to be understood that God by any positive efficiency hardens any man's heart. There is no positive act in God, as though He put forth any power to harden the heart. To suppose such a thing would be to make God the immediate author of sin. God is said to harden men in two ways; by withholding the powerful influences of his Spirit, without which their hearts will remain hardened, and grow harder and harder. In this sense He hardens them, as He leaves them to hardness. And again, by ordering those things in his providence which, through the abuse of their corruption, becomes the occasion of their hardening. Thus, God sends his word and ordinances to men which, by their abuse, prove an occasion of their hardening. So the apostle said that he was unto some "a savor of death unto death." (Edwards' Works, vol. iv. p. 548.)

Common fairness demanded that this interpretation should have accompanied the definition imputed to Edwards. But the Professor, for reasons of his own, when presenting to the public Edwards' conception of the great doctrine of the divine sovereignty, gave no definition of the same authorized by Edwards, and when he had made one for him, mostly in Scriptural language, omitted to give Edwards' interpretation of what, to some minds, would be the most offensive portion of that definition. More than this, he even attributes to Edwards, a few pages farther on, a severity of faith respecting the sovereignty of God which exceeded that imputed to his predecessors, Augustine and Calvin, — a representation, too, which is expressly contradicted by Edwards' own words quoted above.

But Edwards, [says Dr. Allen,] inclines to go beyond his predecessors. While the world to his view and theirs presents humanity as divided into two great classes of the elect and the non-elect, yet he was not content to consider the *non-elect* as left by God to their own devices. God does not pass over them, as if in a negative fashion, leaving them to the operation of general laws which secure their destruction. The grace divine, which is only another name for immanent, efficient Deity, includes within the range of its activity the evil and good alike (p. 64).

Would the Professor have been willing to place these words of his upon the same page with Edwards' own account of his belief, as given above, in his comment upon the words of Paul?

Moreover, justice to this great theologian required a distinct statement, on the part of his biographer, of the fact that Edwards did not maintain, or believe, that God's sovereignty is absolutely unconditioned and uninfluenced by anything outside itself, is mere self-will, or the willing of acts and events, without reason or purpose, without regard to righteousness or justice, or to anything else even in God outside his sovereignty itself. Edwards, it is true, often spoke of "the absolute sovereignty of God," but he never meant by the word "absolute," or by any other term which he used as descriptive of God's sovereignty, that it is mere arbitrariness, utterly uninfluenced by his own reason, wisdom, or goodness. Edwards affirms, in his explanation of his own definition already referred to, that God's sovereignty is determined by his own perfect wisdom and reason.

"It is the glory and greatness of the divine sovereignty," he says, "that God's will is determined by his own infinite, all-sufficient wisdom in everything; and in nothing is either directed by any inferior wisdom, or by no wisdom, whereby it would become senseless arbitrariness, determining and acting without reason, design, or end." (Edwards' Works, vol. ii. p. 145.) Elsewhere, he says that "God cannot do anything to the prejudice of any of his attributes, or contrary to what is in itself excellent and glorious."

Much more to the same effect might be quoted. Now any person, interested to know the truth and to have others know it, has a right to complain that no such views as those pre-

sented in these quotations are set forth in a book professing to give, among other things, correct information respecting Jonathan Edwards' views of the sovereignty of God. It is true that Edwards speaks of God's will as arbitrary. This has arrested the attention of Dr. Allen, and he seems fond of representing Edwards as believing in and emphasizing the doctrine of "the arbitrary, unconditioned will of God" (e. g. pp. 79, 80, 115). But he gives no indication of the meaning which Edwards attached to the word arbitrary, when he used it as descriptive of God's sovereignty, or of his will, or of his decrees, or of any divine act; and the impression which the Professor must inevitably make upon such of his readers as have not been better instructed from other sources will be, that, according to Edwards, God's sovereignty and will are either determined by nothing outside themselves, that is, are merely fortuitous, contingent, controlled only by chance, or are determined by hate and the spirit of tyranny, without any regard to wisdom or reason, to righteousness, justice, or goodness. Yet Edwards taught nothing of the kind. His belief, as defined by himself, was the farthest possible removed from any such monstrous conception. He maintained that God's sovereignty, his will, and his decrees are always determined by infinite wisdom, by infinite righteousness, justice and goodness. Edwards declared that "God cannot do anything to the prejudice of any of his attributes, or contrary to what is in itself excellent and glorious." If Edwards, then, speaks of God's *arbitrary* will or of his *arbitrary* decrees, that word *arbitrary* must be interpreted in harmony with his statements that "God's will is determined by his own infinite and all-sufficient wisdom in everything," and that "He cannot do anything to the prejudice of any of his attributes." The truth is, when Edwards speaks of God's will as arbitrary, he means that he is not dependent upon any wisdom beyond his own, that his will is not determined by any inferior wisdom, or by no wisdom. He uses the word *arbitrary* to indicate that God acts as an *Arbiter*, an infinitely wise, righteous, and just *Arbiter*. But the author of this book gives no hint that Edwards used the word *arbitrary* in any such sense as this, or that he ever made any such statements as those quoted above. What possi-

ble apology can be made for such unfair omissions and consequent misrepresentations?

Similar injustice is done to Edwards in the discussion found in this volume, upon his views respecting the freedom of the will. His critic charges him with denying the freedom of the will, and with being a necessitarian. This charge is not new. It was made before Edwards died, and was refuted by himself in a plain and cogent letter, which has always since been published as an appendix to his great Treatise on the Will. There is, therefore, less excuse now for repeating the charge. Indeed, there is no excuse for repeating it, unless the charge is accompanied with convincing proof. No such proof is presented in the book before us. The accusation is made to seem plausible only by the writer's absolute silence respecting certain conspicuous and decisive distinctions, set forth by Edwards, between natural and moral necessity, and between natural and moral inability. No distinct statement is made by the Professor of the nature, or the bearings, or even of the fact of any such distinctions. Yet to present and discuss Edwards' views as set forth in his great work on the Will, and say nothing about these famous distinctions which force themselves upon the reader's attention on almost every page, is like describing the natural scenery of Switzerland and saying nothing about the Alps. It is a mild criticism to say that this omission is most reprehensible. Had the writer presented clearly, in Edwards' own language and with truthful explanations, these masterly discriminations between natural and moral ability, and between natural and moral necessity, many a statement and representation in this volume would have been omitted (for example, pp. 109-115), and the charge would not have been made that Edwards denied the freedom of the will, and that he was a necessitarian, teaching that both God and men act as they do, not freely, but under the inflexible law of an iron necessity. The critic does, indeed, intimate that Edwards had a method of defending himself against this serious charge, yet, without defining that method, he pours contempt upon it by treating it as so much insincere and unintelligible jargon, "a singular case of delusion, of bondage to the mere jugglery of words." And he adds:

“The Edwardian notion of freedom stands as a hollow, grinning ghost, or as a mere *deus ex machina*, ready to relieve the theological situation when the stress became unendurable” (pp. 110, 111). But why not give the reader some distinct idea of “the Edwardian notion of freedom,” that he may decide for himself whether or not it is “a hollow, grinning ghost?” Such contemptuous language simply convicts the would-be critic, either of being absolutely incompetent to comprehend Edwards’ masterly discussion upon the freedom of the will, or of deliberately pouring contempt upon arguments which he knows he cannot refute and dare not state. In another connection, and in the same strain, the Professor says: “It is rather to the credit of the necessitarians, with whose principles Edwards agreed while he disliked their alliance, that they refused to escape the consequences of their theory by what seems a hollow evasion or mere jugglery of words” (p. 294). He even attempts to bring the aid of the powerful John Calvin to the support of his contemptuous view of Edwards’ affirmation and demonstration of the freedom of the will. But Calvin never read Edwards’ Work on the Will, as he lived some two centuries before him. There is no sense in quoting Calvin’s condemnatory words as against any particular view upon this subject maintained by Edwards, unless it is proved that that particular view of the will, defined and discussed in all its relations just as it was defined and discussed by Edwards, was the object of Calvin’s condemnation. But nothing of that kind can be proved. Calvin was speaking of the views of men who lived centuries before his day. No such discussion of the freedom of the will as that of Edwards was known to him, or was in his thought. Nor can the Professor defend his attempt to bring testimony from Calvin against Edwards by saying that the word freedom, and the phrase freedom of the will, were as common then as now, and that it is as ridiculous to speak of the freedom of a slave to sin now as it was then. Such a defense would be useless, for words and phrases receive new significance by being placed in new positions and relations. The importance of a common term or statement may be vastly augmented by its setting in a great discussion of the Will like that

of Edwards'. What Calvin would have said of Edwards' conception of the freedom of man's will, had he read Edwards' great treatise, can only be inferred. But we have the same right to infer that he would have admired and accepted it, as Dr. Allen has to infer that he would have ridiculed and condemned it.

We have not space for the quotation in full of Edwards' definitions and varied explanations of natural and moral ability and inability, and of natural and moral necessity. But the author of this book ought to have given those definitions and explanations with great fullness and explicitness. He could not then very easily have made such misstatements of Edwards' beliefs as he has. For example, he repeatedly represents him as teaching that the will has no power "to choose between the good and the evil." But the great purpose of Edwards' treatise was to demonstrate that man has power *by* his will to make just this choice between good and evil. He may not always have *moral* power to choose the good, yet he always has *natural* power to choose it. An impenitent person has not *moral* ability to repent of his sins, by which is meant that he certainly *will* not repent unless moved to do so by the Holy Spirit. Yet he has *natural* ability to repent, by which is meant, that he has all natural faculties and endowments needful for the performance of the act; full, real power to repent, and might repent if he would. Edwards teaches that *moral* inability is improperly called *inability*; that the term is used, not in its ordinary or natural sense, but in a philosophical sense, and this for lack of any better term; that *natural* ability is *full* power to *choose as one pleases*. In this sense, a person may be morally unable to choose a certain evil, and yet may have natural ability to choose it. A good, affectionate father is morally unable to kill his child; that is, he certainly *will* not do that evil thing; he *will* not if he *can*. He has all needed strength and faculties for doing it, full natural ability, but no moral ability, to take the life of his child; and a blessed inability it is. He is under a *moral necessity* of not putting his child to death, and the *necessity* in this case is not such a horrible thing as the Professor represents it to be, for it is a *moral* necessity. True, a

man may be so wicked that he is under a moral necessity to choose evil, but in that case he is under no natural necessity to make that choice. The *inability* of this man to reject the evil and choose the good is his *sin*, and not his justification. He *can* choose otherwise. Edwards holds that it is not truthful to say that such a man *cannot* choose differently from what he does; for he remarks: —

It cannot be truly said, according to the ordinary use of language, that a malicious man, let him be ever so malicious, cannot hold his hand from striking, or that he is not able to show his neighbor kindness; or that a drunkard, let his appetite be ever so strong, cannot keep the cup from his mouth. . . . And if it be improperly said, that he cannot perform these external, voluntary actions, which depend on the will, it is in some respects more improperly said, that he is unable to exert the acts of the will themselves; because it is more evidently false, with respect to these, that he cannot if he will; for to say so is a downright contradiction; it is to say, he cannot will if he does will. And in this case, not only is it true, that it is easy for the man to do the thing if he will, but the very willing is the doing; when once he has willed, the thing is performed; and nothing else remains to be done. Therefore, in these things to ascribe a non-performance to the want of power or ability, is not just; because the thing wanting is not a being able, but a being willing. There are faculties of mind, and capacity of nature, and everything else sufficient, but a disposition; nothing is wanting but a will. (Edwards' Works, vol. ii. p. 17.)

In this passage Edwards affirms man's natural and real ability to choose the good, though he actually chooses the evil; in other words, that he has power to choose otherwise than he does. And if he has this power, he is free, and his will is free, to choose between good and evil. How then can Dr. Allen justify himself in affirming that Edwards denied the freedom of the will? The offense of this repeated affirmation is extremely aggravated by the fact that he withholds from his readers Edwards' chief definitions and distinctions as given in his masterly demonstration of the freedom of the will. Such injustice in criticism can hardly be paralleled.

Dr. Allen represents Edwards as believing that man has no power to choose otherwise than he does. But Edwards' own

declarations, quoted above, as we have intimated, furnish positive evidence that he did believe that man can choose otherwise than he does. If he ever seems to deny man's power to choose otherwise than he does choose, it is his *moral* power he denies, and not his *natural* power, that is, he denies the uncertainty of the acts of the will. If Edwards, on some occasion, had said, God always chooses to speak the truth, and it is impossible for him to lie, that would *not* have been equivalent to saying, God always chooses to speak the truth, and has no power to do otherwise; but it would have been equivalent to saying, God always chooses to speak the truth, and has no *moral* power to speak untruthfully. One Scripture represents that it is "impossible for God to lie," in other words, that He has not the moral power to lie, by which is meant that He certainly will not lie. But while God has no moral power to commit this sin, that is, certainly will not, he has natural power to commit it. "With God all things are possible." These two Scriptures do not contradict each other; for while the former denies God's *moral* power to lie, the latter implies his natural power to commit that sin; indeed, if He could not, there would be no virtue in his speaking the truth. It is supposed by some, and evidently by Dr. Allen, that the previous certainty of a choice takes away all liberty in that choice. But does the certainty that God will not lie take away all his liberty in that act of his will? It is thought by some men, and this critic is evidently one of them, that if God, in any way, makes certain the future choice of a man, He deprives that man of all freedom in that choice. But cannot God secure the previous certainty of the *free* choices and of the *free* acts of men? *Men* are constantly securing the previous certainty of the free acts of one another. If they could not do this, the family, the church, and the state would be impossible; there could be no orderly society, no civilization, no trade or commerce. And cannot God do what men can do? But if God secures the previous certainty of the *free* acts of men, He secures the previous certainty of the *freedom* of those acts as truly and surely as the previous certainty of the acts themselves. And if, by the previous certainty of the free choice of men, their freedom in their choices is *secured*, how by that same certainty is their freedom *destroyed*?

It seems unaccountable that a man who believes in the organic union of God with all men should live in mortal fear lest God should have too much to do with men ; should be shocked and terrified beyond endurance at the thought that God in his sovereignty, or decrees, or in any other way, should successfully influence the choices and acts of men. It would seem, indeed, if all men are organically and constitutionally united to God, if God, in the very essence of his being, is immanent in every man, and every man is immanent in God, that men are really and absolutely dependent upon God for their every thought and choice, word and deed ; that God as truly determines every man's will and conduct, as, in fact, every man's will determines the movements of his hands and feet. But this is the blankest denial of free will in man. It is necessarianism with a vengeance.

Edwards did not believe in any such bondage of the human will, or that the choices of men are determined by any such iron necessity. He did believe that men in their choices act under a *moral* necessity ; but he carefully explained that he did not in this case use the word necessity in its natural and ordinary sense, but in a peculiar sense, which is indicated in the phrase, *moral* necessity, that is, a necessity which arises from *moral causes*, "such as habits and dispositions of the heart, and moral motives and inducements." While by *natural* necessity he meant "such a necessity as men are under through the force of *natural causes*." (See Edwards' Works, vol. ii. pp. 13, 14.) Moral causes are persuasive, and the necessity that arises from them is that which comes from inducements or motives. But *natural causes* are *natural forces* as distinguished from moral inducements or persuasions. By natural necessity men "feel pain when their bodies are wounded." "By a natural necessity men's bodies move downwards when there is nothing to support them."

Now we complain that Dr. Allen makes no statement of this simple distinction, but represents Edwards as maintaining that men in all their *choices* act under a *natural necessity*, a necessity like that which forces a stone to fall downward when nothing supports it. Take the following illustration of the Professor's representation : —

He [Edwards] assumes that uniform causes are followed by uniform results. In this respect he is also at one with the late John Stuart Mill, affirming the common principle that the life of humanity, like that of outward nature, is involved in the meshes of necessity. The invariableness of the order of nature, man as the creature of outward circumstances, the iron chain of necessity which controls human character and conduct, — these things, as Mr. Mill has taught them, are paralleled by Edwards' view of a world in which every event in nature or in human experience is decreed by an Infinite Will, and in the nature of the case cannot be otherwise than it is (p. 289).

Compare now, with these rash words, a sample of Edwards' own representation of his belief.

I have largely declared, [he says,] that the connection between antecedent things and consequent ones, which takes place with regard to the acts of men's Wills, which is called moral necessity, is called by the name of *necessity* improperly ; and that all such terms as *must*, *cannot*, *impossible*, *unable*, *irresistible*, *unavoidable*, *invincible*, etc., when applied here, are not applied in their proper signification, and are either used nonsensically, and with perfect insignificance, or in a sense quite diverse from their original and proper meaning, and their use in common speech ; and, that such a necessity as attends the acts of men's Wills, is more properly called *certainty* than *necessity*. . . . Nothing that I maintain supposes that men are at all hindered by any fatal necessity from doing, and even willing and choosing as they please, with full freedom ; yea, with the highest degree of liberty that ever was thought of, or that ever could possibly enter into the heart of man to conceive. (Edwards' Works, vol. ii. p. 185.)

Both of these declarations, that of the author of the book under review, and that of Edwards, cannot be true. The two men flatly contradict each other ; the one affirming that Edwards believed and taught that the acts of the human will are determined by *natural*, that is, *real*, *iron necessity* ; a necessity like that under which the sun rises and sets, doing so because it cannot by any possibility do otherwise ; the other affirming that this representation of his own belief and teaching is absolutely false. Can any intelligent, judicial mind hesitate which declaration to believe ?

In conclusion ; two things at least in this biography must be

disapproved : first, the persistent attempt made in it by its author to float his own nondescript theology on the tide of the great reputation of Jonathan Edwards ; and, secondly, the misstatements, so numerous on its pages, respecting the theological beliefs of this distinguished American theologian. One of the chief purposes of this biography is to contribute something towards the propagation of the new-old theology ; *alias*, The New Departure ; *alias*, Progressive Orthodoxy ; *alias*, The Fresh Thought of To-Day ; *alias*, The Old Pagan Thought of certain Greek Fathers ; *alias*, Pantheistic Universalism ; *alias*, The Universalism of John Murray, the father of Universalism in America. To attempt to propagate such a theology, under the guise of A Biography of Jonathan Edwards, is not creditable. And then that the author, especially when we consider his position as Professor in the Episcopal Theological School in Cambridge, Mass., should openly and fearlessly aid this purpose by repeatedly misrepresenting the theological beliefs of Edwards, is inexplicable. On the whole, we cannot but think that this latest Biography of Jonathan Edwards should never have been written. But now that it has been written, it should not be the last. Another is needed, and needed all the more, now that this is before the public.

